THE LAVV

Given forth out of

SION,

AND THE

COMMANDMENTS

OF THE

LORD of LIFE,

(Who is LORD from HEAVEN)

Made known unto MEN.

By WALTER JENKINS.

Monmouth only Call

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LAW

SION.

AND THE

COMMANDMENTS

OF THE

58 ... 1335

BOOK of LIFE.

The Law given forth out of Sion, *&c.*

GOD *who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers, by the Prophets, hath in theſe laſt dayes ſpoken unto us, by* (or *in*) *his Son* Chriſt Jeſus *the welbeloved Son of God, in whom dwelt the fulneſs of the Godhead bodily*; who is the *author* and *finiſher* of the *Salvation* of *every one* that believes in him; who is come *a Light into the world*, and *lighteth every man that cometh into the world*; who in the *fulneſs of time* appeared in the *form of a ſervant*, and in the dayes of his fleſh, went about *doing good, teaching and admoniſhing*, in the authority and power of God, *all that came unto him*; as it is recorded in the Scriptures of Truth, *Matth.* 5. 1. *And ſeeing the multitude, he went up into a Mountain, and when he was ſet, his Diſciples came unto him*, (mark that) *and he opened his mouth and taught them, ſaying, Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven, &c.* So after he had declared a while in the tender bowels of everlaſting Love, unto the Seed of God in them, and they being *Diſciples indeed*, willing to receive the Law at his mouth, who was the *everlaſting High Prieſt*; he promiſed certain things of great conſequence, (in verſ. 19.) ſaying, *Whoſoever therefore ſhall break one of theſe leaſt Commandments*, (mark the word, *theſe leaſt Commandments*, which he was then ready to deliver, for yet he had given none unto them) *and ſhall teach men ſo, he ſhall be called the leaſt in the Kingdom of Heaven*, that is (as the Preachers of *England* ſay) *not at all*. Heb. 1. 1, 2. Col. 2. 9. Joh. 1. 9. Acts 10. 38. Mal. 2. 7. Heb. 8. 4, 5.

Oh ye Prieſts, Teachers, Parſons, Vicars and Curats, what will you do? what can you anſwer for your ſelves (to that in all your Conſciences I ſpeak) when the Lord Jeſus Chriſt pleads with you? *whom God hath appointed to judge the whole world in his day*: for you not only break, but *teach to break* theſe leaſt Commandments. So here Chriſt ſpeaks nothing at all to the *Phariſees*, but to *Diſciples* who were willing and deſirous *to receive the Law at his mouth*; giving them a ſpecial caution, before he delivers his Laws, Statutes and Commandments unto them, *that unleſs their righteouſneſs did exceed the righteouſneſs of the Scribes* Acts 17. 31. Mal. 2. 7. Mat. 5. 20.

and Phariſees, (mark that, you blind-guides, that know not to whom he ſpake) *they could in no caſe enter into the Kingdom of Heaven*; and how could it exceed, unleſs they believed in him who was come a Light into the word, and kept his Commandments?

Joh.8.12. *Jo.12.46*

Having ſo premiſed, and laid down the danger in breaking, and teaching to break theſe leaſt Commandments, he ſaith not [reproofs to the *Phariſees*] but theſe *leaſt Commandments*, having *all Power in Heaven and in Earth committed unto him of the Father*; In the Authority of God, and in the Majeſty of his pure Name, he begins to give forth his Laws, Statutes and Commandments, which were *not grievous* to them, ſome in the *Negative* (ſo called by Scholars) as forbidding to do; others in the *Affirmative*, as commanding to do: neither are they grievous to us alſo, who are come to learn of him, who is *the Light of Life*, who *fulfills the Law*, and is the *end of it*, and is the end of *all ſtrife and contention*, ſubduing the *luſt* in every one that believes in him; who is *come a Light into the world, and lighteth every man that cometh into the world, that whoſoever ſhould believe in him, ſhould not periſh, but have everlaſting life*: Bleſſed for ever is he who is *come unto him*, he is come unto that which was before the Fall, before Tranſgreſſion, in the beginning, as at the firſt: where there is no need of *killing* and *ſtriving*, and *contending with fleſh and blood*; neither is there any need of *Swearing* (as you Prieſts teach people to break Chriſt's Commandments) nor *Curſing* to end *ſtrife* and *controverſie*; for *the Peace of God, which paſſeth all underſtanding*, is known and witneſſed in the obedience to the Commandments of Chriſt Jeſus the *Law-giver* of his People, &c.

1 John 5. 3.

Mat. 28. 18.

Mat. 11. 29.

Joh. 1. 9.

Joh. 3. 16

Rev. 3. 14

Epheſ. 6. 12.

Tombs.

Phil. 4. 7

Jam. 4. 12.

I. *Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be in danger of the Judgment: But I ſay to you*, ſaith the Lord Jeſus Chriſt (who is *Lord from Heaven*) *whoſoever is angry with his brother without cauſe, is in danger of Judgment*, that is, in as much danger as he that kills. Oh people, what think you, how will it ſtand between you, and the Lord? you that are full of wrath and anger, knocking and beating all you meet with, thinking none fit to live upon the Earth, but your ſelves; Think not to ſay in your hearts, *Chriſt died for us, and we ſhall do well enough; we ſtrongly believe in him, and we hope the beſt; and if it were not for hope, the heart would break*: and ſo, poor ſouls, you remain ignorant of that, which the Lord will

Matth. 5. 21. *1 Cor. 15. 47.* *Gal. 2. 17.*

will not deſpiſe, *a broken heart*; and your hope is ſuch, that keeps you from the brokenneſs of heart: Surely you cannot enter into Gods Kingdom, while you thus break theſe leaſt Commandments; for *they that love him, keep his Commandments, and they are not grievous unto them.* So that now what Chriſt did hear and receive of the Father, that he delivered to the Diſciples, the diſpiſed ones: but you who have *not heard his voice*, nor *ſeen his ſhape at any time*, you may do as you liſt, and as you think, without controul; for *your tongues are your own*, and *you utter hard ſpeeches, and perverſe words*; for which *an account you muſt certainly give unto the Lord.* *Pſa.* 51. 17. *Jo.* 14. 23. *1 Joh.* 5. 3. *Joh.* 12. 50. *Jo.* 5. 37. *Pſa* 12. 4. *Matt.* 12. 36.

II. *Ye have heard that it hath been ſaid by them of old time*, (that is, in the dayes of *Moſes*) *Thou ſhalt not commit Adultery: But I ſay unto you*, (ſaith the Lord Jeſus Chriſt, who is *Lord from Heaven, by whom the world was made*) *He that looketh upon a woman, to luſt after her, hath committed Adultery with her already in his heart.* Here it is near you, O ye Prieſts, that break and teach to break theſe *leaſt Commandments*: And all you poor ignorant ſouls, from the higheſt to the loweſt, that know not when you do amiſs, nor when you break the Commandments of the Lord Jeſus Chriſt: It is Adultery to look on a woman, to luſt after her in the heart; and the *Whoremongers and Adulterers God will judge.* There were ſome in the Apoſtles dayes, as they are now, *whoſe eyes were full of Adultery, that could not ceaſe from ſin*; and they were the *ſpots in their feaſts.* Whoever reads this, look to your ſelves, for the day of God's righteous Judgment is nigh to be revealed. *Matth.* 5. 27. *1 Cor.* 15. 47. *Joh.* 1. 2. *Heb.* 13. 4 *2 Pet.* 2. 14.

III. *It hath been ſaid, Whoſoever ſhall put away his Wife, let him give her a Writing of Divorcement: But I ſay unto you*, (ſaith the Word, that was in the beginning, by whom the World was made) *Whoſoever ſhall put away his Wife, ſaving for the cauſe of Fornication, cauſeth her to commit Adultery, &c. Moſes* in the old time *ſuffered it ſo to be*, (Mat. 19. 8.) *becauſe of the hardneſs of their hearts; but from the beginning it was not ſo*: In the beginning all was in the order, before the hardneſs of heart, before the putting away was; and until men be brought to the *Beginning* (Chriſt Jeſus) the *Light of the World*, him by whom the World was made, they remain in the diſorder, where the hardneſs of heart is, and the putting away, the cauſe of Adultery. Oh all People, mind that of God in all your conſciences, the Appearance *Matth.* 5. 31. *Joh.* 1. 1. *Joh.* 8. 12. *Rom.* 1. 19.

Appearance of Christ, which God hath freely given, to lead out of the Fall, into the Beginning, where there is no breach of these least Commandments, where there is no cause for women to sue for *Allimony*, or, a maintenance, being put away; which I have seen amongst most Religions (so called) and a sore evil, and surely the Lord hath seen it. Again,

IV. *Matth.* 5. 33. *Ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths:* here, in the old time, Forswearing was forbidden, although now commonly practised by men of many degrees; but when they *Jer.* 4. 2. swore, it was to be done *in Truth, in Judgment*, and *Righteousness*, and to be performed as it was told by them of old time: But now *Col.* 2. 9. in the new time, when he appeared, in whom dwelt the fulness *Phil.* 2. 7. of the Godhead bodily; (for so it did not in the old time, until *Joh.* 3. 32 Christ took upon him the form of a servant, and declared what he had heard of the Father) *I say unto you*, (mark the word [*you*] that is, to his Disciples, who did hear and learn, and were taught of him) *Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, &c.* for so the custom of the *Jews* was to swear, by Heaven, and Earth, and other creatures: Yet, although they had degenerated from the true manner of Swearing, in the old time, yet they were bound to perform unto the Lord their Oaths, *Jer.* 4. 2. and what they had sworn; that so their *yea might be yea, in truth.* So it was one thing here, to command the Disciples *not to swear at all*, but that *their yea, should be yea, and their nay, nay*; they should speak truth, and perform what they spake, whether it were yea or nay, in all things, without swearing; as the other were in the old time, by swearing, which he, who was before the old time, puts an end to, and gives forth his Laws, Statutes and *1 Joh.* 5. 3 Commandments, which were not grievous to them, neither to us; but to you, O Priests, Lawyers, and People, they are grievous: And as one man saith, (without great caution, rather pernitious than useful: *Oh thou Antichrist, that exalteſt thy self above the Commandments of Christ and wouldst limit these least Commandments of the Holy One, and so break them, and teach to break them: Surely thou shalt be called the least in the Kingdoms of Heaven.*) And another thing, when Christ Jesus the Lord, reproves the Pharisees in *Matth.* 23. 16. where he reproveth them sharply, and calls them *blind guides*, and *wo was to them*, and they

Tombs the Baptist.

Matth. 5. 19.

were

were *fools*, becauſe when they ſwore, they made a diſtinction of Oaths; as if one ſwore by the *Gold* of the Temple, he was a debtor, and bound to perform, but if by the *Temple*, it was nothing: So here Chriſt upbraids and reproves ſharply their Forſwearing, letting them to ſee their ignorance; that if they were debtors, and bound to perform, when they ſwore by the *Gold*, and by the *Sacrifice* on the Altar, how much more were they bound to perform when they ſwore by the *Temple*, which was greater, and ſanctified the Gold, and where God dwelt? and ſo by the *Altar*, becauſe it was greater, and ſanctified that which was on it. And ſo *James* the Servant of God, (*Jam.* 5. 12.) excludes all Swearing whatſoever, ſaying, *Above all things, my Brethren, Swear Not, neither by Heaven, nor Earth, nor by any other Oath*; and ſheweth the reaſon why, *leſt ye fall into Condemnation*: for he knew certainly, that *Chriſt, the Light*, would condemn them for the breach of theſe his leaſt Commandments. And ſo people, your Prieſts and Teachers tell you, you cannot live without Swearing, and breaking the Commandments of Chriſt the Judge of the World: But in the fear of the Lord of Heaven and Earth, I have better Counſel for you, and if you were wiſe, you would try; (that is) Turn your minds to that of God in your Conſciences, which checks you, and reproves you when you do amiſs; that is *the Light of Chriſt*, that is the appearance of Chriſt in the Love of the Father unto every one of you; this will lead you into the Fear of God, and teach you, if you give up to believe in it, and to be guided by it, *to forſake ungodlineſs, and to live ſoberly in this world*; it will teach you to *do unto all men, as you would have all men do unto you, in all things*; if you owe any thing to any man, it will teach you to pay; and then there will be no ſtrife, nor need of ſwearing to end ſtrife; and then you could live one by another in quietneſs, but now you cannot; for an Oppreſſor will take away all you have, and give you nothing for it; and if you go to ask for your own, he hath a trick in Law to defraud you, and he will get men to ſwear, and break the Commandments of Jeſus Chriſt, and ſo you dare never ask again for your own, your right, your inheritance.

Joh. 3. 19.

Eph. 5. 13.

Tit. 2. 12.

Yea, but ſay ſome, *In communication you muſt not ſwear, but let your yea, be yea, and your nay, be nay.* *Object.*

Whatever one ſpeaks unto another, that is communicated from *Anſw.*

from the one to the other; for when you compel men to ſwear, you ſpeak unto them, you tell them what you would have them do, you communicate unto them your mind, or the thing you require of them.

Object. *But*, ſay ſome, *God did approve of Swearing.*

Anſw. Yea, in the old time; but now in the new time Chriſt is come, the Law-giver, and ſaith, *Swear not at all*; He is come, who is before *Abraham* was, although *Abraham* ſwore in the old time; And he is the Root of *David*, although *David* ſwore in the old time; He reigns over the houſe of *Jacob*, although *Jacob* ſwore in the old time; And although the *Angel* ſwore, yet he who is greater than the Angel, whom let all the Angels of God worſhip, ſaith, *Swear not at all.*

Jam. 4. 12
Joh. 8. 58
Heb. 1. 6.

Object. *Yea, but* (ſay ſome) *hath not the Lord commanded to ſwear by his Name?*

Anſw. Yea, in the old time. But who commanded to ſwear with three fingers on the Bible, kneeling or ſtanding, kiſſing it, as the manner is now, and by the contents of that Book, either in the old or new time?

Object. But ſome ſay, the Apoſtle ſwore in the new time, when he ſaid, *I take God to record upon my ſoul*; and, *God is my witneſs, I lie not.*

Anſw. Alas, poor ignorant people! we have offered as much as this, and yet it would not be taken, becauſe not an Oath; ſo here your own Lawyers ſay it is not an Oath, becauſe they refuſe us. But O people, be no longer deceived; for while ye break theſe leaſt Commandments of Chriſt the Judge of the world, you ſtrive one with another, and you ſwear, and yet the ſtrife is not ended; becauſe you rebel againſt the Light of Chriſt, which Chriſt hath lighted you withal, in your own hearts, in your own conſciences, which would ſubdue the luſt from whence ſtrife ariſeth; and ſo while you are angry, and fight, and ſtrive one with another, there is work for the proud Lawyers; then you muſt pay this fee, and the other fee; and then they make a prey upon you, and get unto themſelves great riches, by your ſtriving, while you walk out of the fear of God: and no marvel they are againſt us, and would judge us, to loſe our Eſtates and Lives alſo; for they are men that are greedy after mens Eſtates, and to build their neſts on high: for if men did walk in the Fear of God, and

Job 24. 13.

and according to that of God in their Conſciences, then many of them muſt work as well as you or we, and their trade of getting money by the ſins of the people, would fail.

Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth; But I ſay unto you (ſaith the true and faithful Witneſs) *that ye reſiſt not evil; but whoſoever ſhall ſmite thee on the one cheek, turn the other alſo, &c.* V. *Matth.* 5. 38. *Rev.* 3. 14.

Oh all you Magiſtrates, who not only ſtrike them that ſtrike you, but if any come before you in the Fear of God, becauſe he will not honour you with *Cap and Knee*, and *reſpect your Perſons*, becauſe of your great ſtore of *Ribbons*, your *Silver Buttons*, and *Taſſels* in your *Hats*, then you ſtrike them: you who ſwear, and are ſworn to keep the Peace, and preſerve it, you are the Peace-breakers, and ſo not of them who are bleſſed: How will ye anſwer the breach of theſe Commandments of the Lord Jeſus Chriſt? And O ye Prieſts and Preachers, who have cryed with a loud voice, *Curſe ye Meroz, curſe ye bitterly the inhabitants thereof, becauſe they came not to the help of the Lord againſt the mighty*, and cry up the fighters and manſlayers, and curſe them that would not; Thus have you beguiled many in this Nation, ſome of whom I heard afterwards *curſe you:* And what think you, will not Chriſt Jeſus, the Lord of Life, plead with you? will he not account with you, ye breakers, and teachers to break his Commandments? or, think you he hath delayed his coming, and the while you may do what you pleaſe; eat and drink with the drunken, fight, and procure to fight, and encourage to break the Commandments of the Son of God? So here you are they that reſiſt the evil; nay, you do the evil unto ſuch who reſiſt you not; and the people, your hearers, follow you their examples; *like Prieſt, like People*; and inſtead of having your Coats taken away from you by Law, ſome of you have robbed a man and his whole heritage; you have ſued and gone to Law with them that ſaw your wickedneſs, and come to know you by your fruits (as Chriſt ſaid) to be the miniſters of Antichriſt, and ſerved your bellies, and not the Lord, and therefore could not put into your mouths; and then the Wolf hath appeared, rending and tearing all that came near, taking the goods, taking the bodies, and caſting them into Priſons and naſty holes, until you have had the life alſo: he is very blind who doth but reade

Mat. 5. 9. *Judg.* 5. 23. *Mat.* 7. 16. *Micah* 3. 5.

Isa. 56. 11. 1 *Joh.* 2. 18. the Scriptures, and cannot see you to walk in the steps of the false Prophets that went before, and the Antichrists that should come, of whom *John* said, there were many in his dayes, above fifteen hundred years ago: And all you that plead for the Antiquity of your Church, Ministers and Ministry, the *Antichrists* are of the same Antiquity with you, who apostatized from the Doctrine and Commandments of our Lord Jesus Christ, as here is plainly made apparant to any reasonable men; but alas, we are fallen in an age of unreasonable men, *whose god is their belly*, and all their care and study is to fill and feed that; *lovers of pleasures more than lovers of God; sporting themselves in the day-time, &c.*

Phil. 3. 19 2 *Tim.* 3. 4

VI. *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you,* (saith he who hath the sharp sword with two edges) *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.* O Nation of *England*, O ye People of the whole Land, who are called *Christians* by name, but surely falsly, for if you were so indeed, you would keep his Commandments: your Priests, Parsons, Vicars and Curats, never knew these *least Commandments*, and they are evil examples unto you, and your blood will the Lord require at their hands, for they never taught you to keep *these least Commandments*; but they themselves followed their own hearts lusts, and you poor ignorant souls have followed after: Think not I am become your enemy, because I tell you the truth; I dare not flatter you, for that you do your selves, but tell you the naked truth in the simplicity of my heart; who am a sufferer according to the will of God, because I cannot break, nor teach to break these *least Commandments*. Oh what cryes and complaints are heard amongst you! You say every one is ready to hang the other, and you say there is no love amongst you: sure how can it be, while you remain ignorant of him who leads into Love, while you are ignorant of these least Commandments? You hate us, not because of evil, but becaufe we fear the God of Power, and *cannot run into the same excess of riot with you*: You hate one another, and why? because you love not the Lord Jesus Christ; you love not Jesus Christ (although you talk much of him, and boast great things of him) because ye keep not his Com-

Matth. 5. 43. *Rev.* 2. 12. 1 *Joh.* 4. 15. *Ezek.* 33. 6. *Gal.* 4. 16. 1 *Pet.* 4. 4.

Commandments. O people, your Leaders cauſe you to erre, and you err, not knowing the Scriptures, nor the Power of God, which leads every ſoul that is ſubject to the higher Power, into the obedience that is *better than ſacrifice*, and leads out of the pollutions that are in the world, and redeems up unto God, out of the Fall, where the breakers, and teachers, and compellers to break theſe leaſt Commandments (before recited) remain. O people, there are no Commandments that are greater than theſe; And how ſhall you ever know them and keep them, until you come to the obedience of the Light, wherewith Chriſt Jeſus hath enlightened you; which Light will lead you from the breakers, and teachers to break theſe leaſt Commandments; for they *with feigned words and fair ſpeeches, deceive the hearts of the ſimple*; the Lord our God, whom we ſerve and fear, will plead with them, and with all fleſh, with fire, and with the ſword. O People, mind that, which God hath freely given unto every one of you, to be a Guide and a Leader to his People, a Teacher that cannot be removed into a corner, but when ever you do amiſs it will check you, and reprove you; if you love it, it will lead you out of it; if you hate it, becauſe it reproves you, it will condemn you; if you believe in it, it will let you ſee the evil of your wayes, to the end you might loath your ſelves, and ſeek after the Lord that made you, *if by any means you might feel after him, although he be not far from you*; and receive mercy at his hands, who is willing to receive every one that cometh unto him. Oh people of all ſorts and ſexes, and degrees, come, Why will you die, why will you die? Oh come and delay not, leſt it be too late for you, and then your cry will be great and ſore, and you ſhall ſeek, but ſhall not be able to find.

Joh. 14. 15. *Mic.* 3. 5. *Matt.* 22. 29. *Rom.* 13. 1 *Sam.* 15. 22. *Joh.* 1. 9. *Joh.* 3. 19. *Acts* 17.

I hate none of you.

Wa. Jenkins.

POST-SCRIPT.

THe Author of this being known by me and many more, to be a man of an upright converſation, and did bear his Teſtimony for the Lord againſt Unrighteouſneſs in his time, labouring to bring people therefrom, unto the Righteous Principle of God in them, that they might know the *Juſt One*, and do his Will: Although he be ſeparated from outward fellowſhip with men, yet his labour and ſervice in love to the Truth, which is everlaſting, is had in remembrance with other of our dear Brethren, whoſe Lives have not been too dear to them for the Goſpels ſake. And now in love to the Truth, that others might receive the benefit of his Labours, I was willing to take ſome care in the publiſhing thereof,

Who am a lover of immortal ſouls, and a follower of Peace and Holineſs with all men.

The 25th of the firſt Month, 1663.

Edw. Bourne.

THE END.